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Summary of Contents for October, 1987

- | | |
|--|---|
| THE CATHOLIC CHURCH AND MASONRY | <i>Congregation for the
Doctrine of the Faith</i> |
| THE CAMPAIGN FOR NUCLEAR
DISARMAMENT | <i>Sir John Biggs-Davison</i> |
| IRREPLACEABLE ROLE OF THE LAITY : 2 | <i>Philip Trower</i> |
| THE CREDIT UNION | <i>Frank Villiers</i> |
| THOUGHTS ON THE CHURCH :
POPES UNDER PRESSURE | <i>The Editor</i> |
| PIUS IX, VATICAN II AND RELIGIOUS
LIBERTY | <i>Fr. Brian W. Harrison</i> |

MY BEST THANKS

to those who have renewed their subscriptions with such generosity during the summer months. May I ask the few who have not yet done so to renew without delay. This is very necessary now to keep our records straight.

— *Paul Crane, S.J.*

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Cum Permissu Superiorum

Contents

Page

- 450 A WIDOW'S TALE *The Editor*
- 452 THE TASK OF LIVING TRADITION
Msgr. John F. McCarthy
- 455 THE PRICE OF FALSE RENEWAL *Fr. Tom O'Mahony*
- 458 THE CAMPAIGN FOR NUCLEAR DISARMAMENT
Sir John Biggs-Davison
- 464 IRREPLACEABLE ROLE OF THE LAITY *Philip Trower*
- 475 THE CATHOLIC CHURCH AND MASONRY *Congregation for the Doctrine of the Faith*
- 478 PIUS IX, VATICAN II AND RELIGIOUS LIBERTY
Rev. Brian W. Harrison
- 486 THOUGHTS ON THE CHURCH 2: POPES UNDER PRESSURE
The Editor
- 496 THE CREDIT UNION
Frank Villiers
- 508 BOOK REVIEWS *A. R. Paul Crane, S.J.*

If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 28

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A Widow's Tale

THE EDITOR

THE story was told me a good many years ago by a past student of mine, who was farming in a smallish way in Kenya's Busia Province. I was in Uganda at the time and he came across the border, in those days when travel between the two countries presented no problem, to see me in Kampala where I was staying at the time.

The story he told me in the course of our conversation has stuck in my mind ever since. I reproduce it here, as he told it to me, for it carries a lesson that still needs to be learnt. It was the more impressive for the manner in which it was told; which was near-biblical in expression and marked, in consequence and throughout, by a rare combination of simplicity and dignity. I listened enthralled. This is what he said:

"There was a poor woman whose husband had died, leaving her with a plough, two oxen and a very small shamba (plot of land). This was all she had. She needed it all to live. Then great trouble came to her. One of her oxen died. This meant she could not plough. This meant she could grow no food. Therefore she would have no food. Therefore, she would die. She did not know where to turn for help. Someone told her to come to us and she came to my 'office', for I am voluntary chairman of the credit union I started for my people". (A credit union may be broadly described as a saving and lending group serving the group of people who are its members. Mr. Frank Villiers who has

long been lecturing on credit unions at Claver House has written a very clear guide to credit unions in an article which is published in this issue of *Christian Order*.)

My past student continued with his story: "The poor widow told me her story and told me that now she had nothing. Everything was at risk when the ox died. Now, in reality, she had nothing. She had no money to buy an ox to replace the one that had died. She did not know what a bank was and, even if she did know, the bank would not have helped her. I was thinking hard whilst she was telling me her story. When she had finished I said, 'You are not a member of our credit union, but I think I can help you. Come back tomorrow and tell me how much money you need to buy an ox in the market'. I said good-bye, told her to come back and went to see my Committee. I needed their consent if I was to help that poor widow out of our credit-union funds. The committee agreed that, though the poor woman was not a member of our credit union, we should help her, for she was in great trouble.

"When she came back the next day I asked, 'What is the price of an ox'? She replied, '160 Kenya shillings' (£8 then in English money). I said, 'We will lend you that at once, but we expect you to start saving as soon as you can and to become a member of our credit union'. 'I will', she said, 'thank you and God bless you'. I gave her the money from our funds and she went.

"The story has a happy ending", said my past student, "the blessing of God was on what we did. Now, a year or so later, she had paid back her loan, even now has some shillings saved with the credit union and is one of our most enthusiastic members". So ended the story.

Caritas Christi urget nos; the love of Christ spurs us on. Small, indeed, is very beautiful under such circumstances. It is so now in a good many places in Africa where past students of Claver House are very active in the Credit Union Movement. As such, their contribution to their countries is a great one; but, of course, there are other contributions too. I trust that readers will be moved by what I have set down to read with care Frank Villiers' excellent article. Every week at Claver House he lectures on credit unions. As such, a real pioneer.

The Editor of *Living Tradition* is Msgr. John McCarthy and its Associate Editor is Father Brian W. Harrison. It is published from Sedes Sapientiae Study Centre, Via Concordia 1, 00183, Rome, Italy. To this address all correspondence and inquiries should be addressed (and not, please, to the Editor of *Christian Order*). *Living Tradition* is published several times a year and sent to those who make an annual offering for expenses. Original material in this publication may be reprinted with acknowledgement.

The Task of Living Tradition

MSGR. JOHN F. MCCARTHY

WITH the present issue, *Living Tradition* begins to be published from Sedes Sapientiae Study Center in Rome. It was initiated by Noel and Monica King from Hayes, Middlesex, over a year ago. With Noel's sudden death on May 5, 1986, for reasons hidden in the Providence of God, Monica has had reason now to entrust the publication to us. We are grateful to Noel and Monica King for the good work that they have begun, and we are happy that Monica will continue to act as contributing editor and local representative for the United Kingdom.

As an organ of the Roman Theological Forum, *Living Tradition* will maintain solid and constant loyalty to the Pope, the Vicar of Christ, and to the bimillennial Tradition of the Roman Catholic Church. Our theological discussion will aim to defend the dogmatic, moral and mystical Tradition of the Church, and, therefore, to defend also and reinforce the theological traditions that are related to it. This will include unbending loyalty to the historical truth and prophetic vision of the Sacred Scriptures as well as to the authentic Magisterium of the Church. We know that anti-

traditional ideas have now found a place in some theological circles and in some policies of pastoral ministry, and so a distinction may be called for here. We aim in this publication to defend the Tradition of the Roman Catholic Church, not as a dead tradition, but as a living tradition, and, therefore, as one which assimilates to itself healthy new elements that may appear and adapts itself consistently to the new situations that it encounters. This is a delicate distinction, given the confusion of the times in which we live, but we are confident that we can observe it well by always keeping the principal factors before our minds. Thus, we shall promote discussions that bring out features of Catholic tradition, but we shall also remain studiously aware of the historic event of the Second Vatican Council with all of its meanings and its implications.

Thus do I see the task of *Living Tradition* to be the on-going expression of intelligent orthodoxy and of creative conservatism in matters theological. *Living Tradition* will support constructive developments in philosophy and in theology, and the sign that a development is truly constructive will be that it betters a situation while at the same time confirming our Faith and solidifying our Tradition.

Living Tradition welcomes the call of the Extraordinary Synod of Bishops of 1985 for *pluriformity* without pluralism in the Church. We shall work to implement this distinction. The pursuit of "legitimate theological pluralism" in the Church has run its course now and done considerable damage, because it never clarified the terms it used. The pluralism rejected by the Synod is that radical pluralism which is the most anti-Christian of philosophies, because it holds that there is no unity of truth. The difficulty with many ideas that have been presented under the guise of "legitimate theological pluralism" is that often radical pluralism has lurked behind them. It is time that radical pluralism be left behind and the pluriformity potential to the contemporary situation be allowed to flower. We think that the love of Catholic tradition is a worthy part of that pluriformity.

Many theological circles today tend to deemphasize tradition and emphasize change. A few balancing voices in

favor of tradition can be of valuable service. Univocal adherence to theological tradition may tend to be viewed by academic authorities as somewhat 'old hat', unenlightened, preconciliar, obsolete, naive, close-minded, unecumenical, obscurantist, ultramontane, and, in general, obstructive. We are aware of this viewpoint and, to take due account of it, we hope to be able to present approaches that, while upholding tradition to a remarkable degree, will also be seen to be useful, creative, penetrating, relevant, challenging, thought-provocative, coherent, timely, forward-looking, inviting, and suitably sophisticated. In this way we hope to show enough sound pluriformity to present a tenable case for theological orthodoxy as a legitimate option for students of theology floundering at present in the quicksand of modern approaches. We would like to see Tradition restored to its rightful place in the life and thought of the Church, and we hope to be able to present ways in which this can be done. Let us proceed then to the creative task.

Among the special aims of this periodical we shall continue to promote the neo-Patristic interpretation of Sacred Scripture. We see a need to go back carefully over the contributions made by the Fathers of the Church and the Scholastic exegetes, especially as regards their insights into method. The task is to enlarge and deepen contemporary exegetical method by a fuller and more realistic use of historical science in the true sense of the word. A second aim will be a refinement of contemporary moral theology through recourse to the delicate reasoning and mystical insight of the saints. A third aim, not unrelated to the previous two, will be the development of a new synthesis of philosophy and of theology by the use of new insights applied to an adequate preservation of the thought of St. Thomas Aquinas. A fourth aim would be to bring greater emphasis upon mystical insight in the Liturgy as a counterbalance to the superficial ideas that one often encounters therein today. If the Liturgy must be constantly undergoing reform, then let the mystical dimension of the Liturgy be duly considered in this reform and the unchangeable elements that go with it.

This short but powerful piece is written within the context of the Catholic Church in America. Readers elsewhere are invited to make their own application.

The Price of False Renewal

FR. TOM O'MAHONY

THOUGH Vatican II was convoked by John XXIII to renew the Church, it was not long before warnings were given that the conciliar documents were being subverted by radicals in the ranks of the clergy and religious, who were infected by the virus of Neo-Modernism, called by Pope St. Pius X a "synthesis of all heresies". Unfortunately, though Paul VI constantly lamented the disobedience and confusion, little action was taken by higher ecclesiastical authority. In fact, the Dutch Bishops cooperated by giving an imprimatur to the so-called *New Catechism*, which the Holy See condemned and ordered to be re-written.

Downgrading Papal Authority

Theologians in prestigious positions continued unopposed to downgrade papal authority by stating that the papacy had primacy of honour and not of jurisdiction. They claimed that doctrinal decisions on faith and morals had to be discussed by the faithful (meaning themselves) and a consensus taken. Thus, for all practical purposes, they claimed to be a para-Magisterium. Dogmatic definitions of the past, they held, were conditioned by the beliefs and culture of the age, and so must yield to the findings of the secular sciences and a better understanding of scripture. Ecclesiology was re-written and, according to Fr. Richard McBrien of Notre Dame and his cohorts, the Catholic Church must relinquish its claim to be the one true Church, and accept the view that it is only one branch of the tree of Christianity; Protestant churches, therefore, were on an

equal footing and ecumenism became an attempt to seek a common denominator.

Even the episcopal office was denied to be of divine origin. Bishops were not the successors of the apostles, and these radical theologians publicly encouraged them to ignore the Vatican and to all intents and purposes to set up national churches.

Religious Life a Shambles

Though the Vatican did allow prudent experimentation for a time, it soon became evident that rebellion on a grand scale had set in and convent life became a shambles. The abandonment of the religious habit was only a symptom that many religious communities had forgotten what religious life was all about and their special relationship with the Church. The authority of the hierarchy and religious superiors was denied and religious began to claim the "right" to choose their own style of the Apostolate and to live as they wished.

Religious life in many congregations today is, as noted above, in a shambles. Sisters refuse to wear the habit, regard obedience as degrading, and demand ordination to the priesthood. Thanks to the radical theologians, religious have been thrown to the wolves of liberation theology and the feminist movement.

A Chicago Convention

Lest anyone have any doubt of this, the excesses pervading the annual convention in Chicago on August 11 - 14, 1983, of the radical National Assembly of Religious Women (NARW) should be enlightening. The theme was: "Spirituality of Politics: A Woman's Concern".

During one of the prayer sessions the 200 participants sang: "I have a fury deep inside my very soul. I will not live a life forever on my knees. Waves of hate crash over and wash me clean". According to news reports some of the alleged injustices causing this "fury" were the "undeclared and illegal war in Central America" (by the U.S.), "the feminization of poverty" and "the world-wide oppression of women".

Indicative of the tone of the convention was the invitation extended to Rosemary Radford Ruether, author of *Sexism*

and Godtalk: Towards a Feminist Spirituality and *The Church Against Itself*. Dr. Ruether is a Catholic, who denies many doctrines. She holds that the See of Peter has "a primacy of honor, not of jurisdiction" and that episcopal authority, including that of the Pope, is "balanced . . . by the consensus, of the people, *Church Against Itself*, p. 105. Herder & Herder, 1967.

Rosemary Ruether Tells the Nuns

In her talk Dr. Ruether told the nuns that the task of female theologians is to re-examine all traditions, even those "declared heretical by the orthodox tradition". Why? In order "to discover what is authentic according to female experience. Whatever denies, diminishes and distorts the full humanity of women, must be evaluated as non-redemptive". The dominant theology today, in her opinion, "is done by a ruling class, men who use theology to sacralize the existing system of evil". Consequently, she recommends a constant struggle against the "patriarchy" of the Church, and the setting up by women theologians of a power-base outside the Church so that they could freely explore "feminist questions of theology and ministry thoroughly and radically".

No Priests to Say Mass

Another incident reveals the radical feminist of the NARW. Instead of inviting a priest to celebrate Mass the nuns decided to write their own liturgy in order to show, as Sister Jeannine Gramick, SSND of the Executive Board, said, that "women can pray together and commune with God without the presence of a male priest". In previous years, she added, priests were invited, but this was for the members of NARW, "a symbol that only men can lead mass and hence the liturgy was not a prayerful experience".

During the strange liturgy concocted for the occasion the sisters gathered together "hip to hop" in concentric circles and together repeatedly lowered and raised their bodies as they exhaled and inhaled, thus symbolizing, they said, that they brought the whole world into their liturgy.

The above convention is clear proof of the warning of Paul VI that "the smoke of Satan has entered the Church".

This urbane, but firm and measured piece of writing puts the case against unilateral nuclear disarmament in eminently clear perspective. Acknowledgements and thanks to *Prag* (Review), 40 Albany Court, Epping, Essex CM16 5ED.

The Campaign for Nuclear Disarmament

JOHN BIGGS-DAVISON, MP

FOR some of us, CND seems a trifle old hat. A generation has come and gone since it was founded. The movement has had its periods of growth —and decline. Periodically, it has sat down, mounted marches, and indulged in other forms of protest. Periodically, it has captured and lost the headlines.

It has played on our anxieties but we know that fear is the worst of counsellors. Fear paralyses; and we should always distinguish between animal fear and human idealism. I acknowledge the idealism of the vast majority of CND supporters. But CND's morbid concentration on death and destruction is accompanied by an irrational appeal to destroy the only armaments that have protected us and do protect us from the nuclear catastrophe. I am reminded of Roosevelt's words: "We have nothing to fear but fear itself".

After all, for over forty years there has been no war in Europe or anywhere else between major powers. There has been nothing like it since the fall of the Roman Empire more than 1,500 years ago. Fathers and grandfathers of ours had to fight in two world wars. I took an undistinguished part in one. But there are adults today who have been spared such ordeals.

Ex-servicemen and women, civilians who lived through those wars, know the horror of war. So do those who fought to liberate our people in the Falklands. Were those con-

flicts not lethal and horrible enough? Is chemical, is biological warfare less horrible than nuclear warfare?

Why, then, CND? Why not CCD, Campaign for Chemical Disarmament, or CBD, Campaign for Biological Disarmament? And why not CCD, Campaign for Conventional Disarmament? Admittedly, the Soviet Union, with its huge superiority of conventional military forces, might not care for it.

Surely, we should be concerned with the prevention of war—of all war—not merely nuclear war. Nothing else will do. Nuclear disarmament is not enough; we should work for disarmament all round.

It is pointless to proclaim that nuclear weapons are evil and should be banned. No amount of protest can unsplit the atom and disinvent nuclear power. It isn't helpful to the cause of peace to ignore the difference between the possession and use of nuclear weapons.

The name of Bertrand Russell has been revered in CND, in 1945 he was saying: "I think Stalin has inherited Hitler's ambition for world leadership". However, Russell went on: "Russia's immense military strength, as revealed in the war, is held in check for the moment by the atomic bomb" . . . He perceived that the American atomic monopoly was unlikely to endure. But, while it did, Russell hoped that the United States could use its sole possession of the bomb to impose disarmament all round. This did not happen and so, Russell said: "The question is whether there is to be another war or whether there is not; and there is only one course of action open to us. That is to strengthen the Western Alliance morally and physically as much and as quickly as possible, and hope it may become obvious to the Russians that they can't make war successfully". Bertrand Russell was right.

Yet his successors in CND are inclined to place the Western allies and notably the United States on the same plane as the Warsaw Pact and the USSR. The United Kingdom, for example, can leave NATO. Indeed, that would be the likely effect of the policy of the official Opposition. When you've kicked the Americans in the teeth and their forces out of Britain, where they have been welcome under successive British Governments since the 1950s, NATO would

be most unlikely to survive. We are free to take that course, for we are free to go mad. But no State signatory of the Warsaw Pact could act in a similar fashion. Don't take that from me; take it from Brezhnev who spoke of the "limited sovereignty" of the so-called "socialist States". Czechoslovakia and Poland have known to their cost just how limited their sovereignty is.

I do not believe that the Soviet Union seeks general war. The Soviet people suffered so much in World War II and the whole system came close to disruption. But let us nurse no illusions. The rape of Afghanistan, where the Soviet helicopter gunship spread genocide and famine by shot and fire, demonstrates that the USSR will spread its empire and ideology by war if it can get away with it.

Only the naive can believe that Moscow can be safely taken at its word. Every day, Soviet obligations under the United Nations Charter and under the Helsinki Accords are flouted in, for example, the persecution of Christianity and the refusal to Soviet Jewry of the human right to quit the USSR.

Members of Charter 77 said in an open letter to the British Peace Movements (that includes CND): "Unlike you, we have at our disposal the real-life experience of realizing that, apart from thermo-nuclear war, there exists other less visible but no less effective forms of the extinction of civilization".

We are forty years on from the Yalta Agreement under which Stalin "guaranteed the right of all peoples to choose the form of government under which they will live". At the time of Yalta, the Baltic States had already been overrun. Using provisional and coalition governments, the East European Communities, backed by Soviet force, combined with democratic parties in order to devour them. The Soviet Union regards its protectorate of Eastern Europe as irreversible. The Brezhnev Doctrine proclaimed the duty "to defend the gains of Socialism", as he described the gains of Soviet imperialism, whenever they are threatened.

But, despite the Soviet annexation of half Europe, World War III has been averted. What have we done to deserve so great a mercy? Why have we been spared?

Why? Not, you may be sure, because of the virtue of superpowers, but because the terrible irreversible invention of nuclear weapons has virtually ruled out war between them. The possibility of annihilation makes it too dangerous, even for the most aggressive dictator.

How then can the *possession* of nuclear weapons be immoral? For they ward off attack and prevent wars.

In the mid 1930s, the unilateral disarmament of Britain and France led us into World War II. Churchill rightly called it "the Unnecessary War". It came about because the diplomacy of so-called "appeasement" was used as a substitute for proper armaments. Today's appeasers must not be allowed to bring about World War III.

Sometimes unilateral nuclear disarmament is advocated as an example which others would emulate. Would they? Britain abandoned her chemical weapons in the late 1950s. It had no effect on Soviet preparations for chemical warfare. If Britain one-sidedly disarmed, she would lose her influence and her freedom. Moscow would not follow suit. "Let no one expect unilateral disarmament from us", said the late President Andropov on 22 November 1982, "we are not naive people".

World War II ended with Hiroshima and Nagasaki where more than 80,000 died. Does anyone believe that if in 1945 Japan has possessed nuclear weapons and could have dropped them on Los Angeles and San Francisco, the United States would have dared to use the atom bomb?

Admittedly, with the wisdom of historical hindsight, I condemn the destruction of Hiroshima and Nagasaki, Japan was already close to surrender. But were not the non-nuclear bombings of Coventry and Dresden also outrages against humanity?

Since World War II, it is not nuclear-shielded Europe but nuclear-free Asia and Africa that have been ravaged by war and Communist conquest. Think of Vietnam and the Boat People, the horror of Cambodia, the massacres of Ethiopia and Afghanistan.

The constitution of the Campaign for Nuclear Disarmament, for which Mr. Kent speaks, stands for "the unilateral abandonment by Britain of nuclear weapons, nuclear bases

and nuclear alliances". For my part, I am one of those Roman Catholics who believe with Pope John in "... multilateral, progressive and verifiable reduction of armaments". I am one of those Catholics who believe with the Pope that, as he told the United Nations General Assembly on 12 June 1982: "... in current conditions deterrence based on balance — certainly not as an end in itself, but as a stage on the way to progressive disarmament — may still be deemed to be morally acceptable".

We must not be discouraged in our efforts for mutual disarmament. We must persevere. But, as Aneurin Bevan said, you can't bargain naked. You need something with which to negotiate. The British independent nuclear deterrent is more than that something: it guards us against the risk of Soviet miscalculation on the solidity of the Western alliance.

I have been reading the official biography of Lord Mountbatten by Philip Ziegler. Contrary to the impression given by CND propaganda, he shows from official papers that Mountbatten, "despite his views on arms limitation and control . . . was opposed to unilateral disarmament". Indeed, the Chief of the Defence Staff, as Mountbatten then was, was "dismayed" by Harold Wilson's seeming support of unilateralism in the election campaign of 1964: 'Within a few days of Labour's victory, Mountbatten was writing to congratulate the new Prime Minister. He took advantage of the opportunity to make a few of his own points [19 October, 1964]:

"The Chiefs of Staff and I are unanimous in our advice that the only practical defence in military terms against direct attack at home or indirect blackmail abroad, is the possession of our own nuclear retaliatory capacity . . .

"In the West our priority is, and in the foreseeable future must remain, the deterrence of war with Russia. I doubt if there are many who believe that a war with Russia in the West is the least likely, but this state of affairs is only brought about by the presence in Europe of NATO, backed by the Western strategic nuclear deterrent. The Russians face the NATO force in Europe in sufficient masses for there to be little doubt of the outcome of a conventional military clash . . . The balance is kept by the nuclear deter-

rent and the certainty in the minds of the Russians that a strategic exchange can only result in their virtual annihilation.

"The part that the British deterrent has to play in this is to dispel in Russian minds the thought that they will escape scot-free if by any chance the Americans decide to hold back release of a strategic nuclear response to an attack. Our own Polaris force will be capable of inflicting on the Russian homeland damage which the most hard-headed gambler could not regard as anything but utterly unacceptable".

Again, a lecture of Mountbatten's delivered on 11 May is often quoted by CND. But, they fail to quote his argument entire. He, alas, cannot answer. But hear these words: "But how do we set about achieving practical measures of nuclear arms control and disarmament? To begin with, we are most likely to preserve the peace if there is a military balance of strength between East and West".

And that is the starting point for what Mountbatten desired, namely, "the reduction of nuclear armaments", thus achieving, "greater security at a lower level of confrontation". We must not be discouraged by Soviet obduracy. We must keep cool, concerting measures against any explosions by accident, terrorism, or insanity. We must be ready to meet our potential adversary half-way, always keeping that balance of which Mountbatten spoke.

As I conclude, I wonder if anyone would change his opinion after reading this article. Perhaps not. But I hope the dialogue will continue. Civilized discussion of great issues upon which strong feelings are aroused and sharp differences expressed is the mark of a mature democracy. We cannot choose the world in which we live. We can but do our best with things as they are. For the believer, there is nothing to fear: we are in God's hands.

In this concluding article of his two-part series, Philip Trower does a great deal, against the background of his own unshakable faith and in the light of sound new theological insights, to throw light on the tasks of the Catholic lay man and woman in the contemporary Church. This article is profound and merits careful study. At the same time, it is extremely clear.

Irreplaceable Role of the Laity : 2

PHILIP TROWER

A Period of Uncertainty

I ENTER on this third part of my theme with some trepidation because the Church's teaching in this area is in a state of development and, when that happens, especially when the process is only beginning and is the result of a challenge from outside, as happens to be the case today, the voice of authority often for a time "gives forth an uncertain sound".

Today, the confusion about the ultimate meaning of men's earthly activities has, it seems to me, smoothed the way for the revival of the very ancient heresy of millenarianism — the belief in a reign of Christ over a perfected world for a thousand years before the Last Day. Though some of the second-century Fathers subscribed to millenarianism on the strength of a text of the Apocalypse, the Church early rejected it.

The results were twofold. The first was a re-awakening in the hearts of a section of the laity of their missionary vocation; the second, the realization that ordering society according to the mind of God could no longer be done from above; it must be done from within. All that we call Catholic action flowed from this new awareness and new situation, and eventually to the fully worked-out theology of the laity of recent times.

Initially all this revived lay activity concentrated on works of charity, on the evangelisation of unbelievers or fallen away Catholics, and on defending the Church against the attacks of her opponents. But by the end of the century the social movement had become an equally important part of Catholic action, quickly followed by the attempt to work out a form of Catholic republicanism, adapted to industrialized societies with mass education, or what is now called Christian democracy.

Which brings me back to the laity's role as co-creators and perfectors of the temporal order and that in turn leads on to what the Church is currently saying on the subject. The subject can hardly fail to come up at this autumn's Synod. As for the laity; if they get it wrong, they are likely to be an affliction rather than a blessing to their fellow men.

What then exactly is the meaning of our earthly activities; all of everything we associate with the words culture, civilization and progress in God's one plan of creation and salvation, as the Council calls it?

Two Things that are New or Apparently New

Twentieth-century millenarianism isn't identical in all respects with its ancient rejected form. No one now mentions a particular time-span, and the Last Day tends to vanish from sight. When men have brought things to perfection, Christ takes over and time glides into eternity apparently without a break. But the central idea is there; the world reaching some kind of state of natural perfection before its final supernatural transfiguration.

We associate these ideas, of course, with Teilhard de Chardin. But he was not their only begetter. The first chapter of Genesis; what could be called the cosmological texts of St. Paul (those which speak of the final reconciliation of all things in Christ), and certain passages from the Fathers are their supposed theological justification.

But first, what is the Church saying, basing herself on the same group of texts, and using some of the ideas of the same group of theologians.

It seems to me that there are two things that are new or apparently new, in the sense of being lifted from the Church's sub-conscious to fully conscious thinking.

Our Earthly Activities are a Good and an End in Themselves

The first is her insistence that our earthly activities are a good and an end in themselves. They are not just the means by which we win our eternal salvation. What the architects of the new theology of the 1930s, 40s and 50s called the "human endeavour"—men's age-long attempt to master the powers of nature, and generally make the world a more attractive and agreeable place to live in—is part of God's whole creative plan. The human endeavour is an extension or coda to the primal act of creation, with a beginning and an end, and some kind of point of fulfilment.

Church's Mission of Salvation Linked with God's Plan of Creation

The second novelty is the closeness with which the conciliar decrees link the Church's mission of sanctification and salvation with God's plan of creation so understood. In some fashion, "perfecting the temporal order" via the laity is stated to be a proper goal of the Church. "The Church was founded to spread the kingdom of Christ over all the earth . . . in order to make all men partakers in redemption and salvation", we read in the Decree on the Laity, "and through them to establish the right relationship of the entire world to Christ". Or as *Gaudium et Spes* puts it more explicitly, the spiritual and temporal orders "although distinct, are so connected in the one plan of God that He Himself intends in Christ to appropriate the whole universe into a new creation, initially here on earth, fully on the last day".

In other words, the world, time and history and, in certain respects, the Church have, like marriage, a primary and a secondary end, which in so far as possible should be brought to walk hand in hand.

The Primary End

The primary end, as has always been recognized, is peopling heaven. The earth and time exist so that immortal beings can be conceived, born, trained and tested in preparation for an eternal reward. Each of us is to be a living stone in the mystical Temple God is building for Himself

as His specially favoured dwelling place. In its still unfinished state in this world we call that Temple the Church. In its final form, Holy Scripture calls it the New Jerusalem or the Jerusalem on high. Time will end when the number of stones, foreseen by God from all eternity, is complete; or, as Newman puts it, the Temple's construction is "the measure of the duration of the world". Time also exists so that the message of salvation can be preached to all nations.

The Secondary End

But we are not just to be citizens of heaven. Eventually we shall have the run of the new earth or universe after the Last Day. It will be the same earth or universe, but in a transfigured state.

In so far as they can, therefore, men are to make the world, their country or their immediate surroundings an anticipation or preliminary sketch for the new earth and kingdom of God to come. This is the secondary end. While time endures, the sketch can never be the full picture. But in some way the sketch will influence or determine the outlines of the full picture.

The Present Problem

The problem, in the present circumstances is, *first*, how to prevent people interpreting the word "perfecting" as meaning bringing things to a state of absolute perfection, and *secondly* how to stop them reversing the order of ends, just as they have with marriage: to keep them from making the secondary end, "transforming the world" as it is usually called, the primary end, and the primary end, men's sanctification and salvation, a secondary end or not an end at all.

The Present Most Urgent Task of the Magisterium

If the Faithful are to be protected from Teilhardian or neo-millennarian interpretations of the current teaching, it seems to me that one of the most urgent tasks lying before the Magisterium today is purging the notion of "transforming the world" of its ambiguities. The Holy Father and, more recently, the two Instructions on Liberation Theology have done much to remove them. But many Catholics only hear a little of what the Holy Father says. One therefore

hopes that at least a proportion of the bishops at the coming Synod will also address themselves to the task.

Here are some of the points about the transforming of the world which I believe most need to be made if the primary and secondary ends of the Church, the world and human existence are to be restored to their right order.

Material and Social Perfection Alone Could be the Enemy of the Kingdom of God

First, even if science and technology were to reduce suffering, sickness and the drudgery of work to a minimum, and a perfect method of organising social, economic and political life were discovered, the Church's task would still not be done. Indeed, judging by the West over the last 25 years, her worst problems could well only be beginning.

Seeing how many people lack the bare necessities of life or the rudiments of good government, this is a difficult thing to say. Nor do I want to minimize in any way the very great importance the Church attaches to the just distribution of wealth, government genuinely directed to the common good, and the need to help people achieve them where they are too conspicuously absent. But it remains a fact that a universal Sweden would not be the perfect realization of the Kingdom of God and could be its greatest ever enemy.

Conditions Essential for Effectively Transforming the World

My second point is that no one, no matter how well intentioned, is capable of effectively transforming the world (in any of the senses the term may have) unless :

(a) they are aware of the complexities of the undertaking and that there are limits to what can be done;

(b) they can tell which things going under the name of progress are in fact regress;

(c) they can recognize the good in the world we already have. Maintaining the good that has already been achieved is as important as correcting what is faulty. It is particularly necessary that Christians should be able to appreciate the tremendous transformations already worked by their religion. If a writer like George Orwell could recognize

what the world owes to Christianity there is no reason why Our Lord's own followers should find it hard to do so. Let atheist humanism start throwing stones when it can show anything comparable. Purely out of its own resources, what has it produced so far but gloom and barbed wire fences; or existentialist despair and the destruction of family life?

(d) The would-be transformer of the world must also be capable of appreciating the fact that the vocation of the vast majority of men and women is to keep the world going from day to day by rearing families and earning their living. They have neither the time nor talents for bringing about dramatic changes. Yet, if millions of them didn't carry out their duties so well, the world would be an infinitely worse place. The true process is a minute by minute macro-transformation by micro-chips.

(e) Progress is not a universally uniform process. There are a number of different areas and levels of life where the good to be pursued (in so far as the word progress can be applied to these areas and levels at all) follows different laws. Advances in one area, moreover, can result in things going backwards in others. The obvious example is the difficulty of advancing in virtue as one's bank account or influence and power increase. But the principle applies elsewhere. In painting, for instance, as technique improves, artistic power often diminishes.

(f) There is no blueprint, somewhere in the heaven of Platonic or Cartesian pure ideas, for a perfect social, economic, and political system applicable to all times, places and circumstances.

(g) No political or social theory is any good if, in order to work, it presupposes everyone having to live at a high level of virtue. It must take reasonable account of the Fall of man and free-will.

(h) A very great deal of what we in the West consider necessary to human dignity, or a life worthy of man, is not necessary at all.

These things are all, I think, more or less matters of common sense.

Theological Points in Urgent Need of Clarification

However, besides these common-sense matters, there are also some theological points which, respectfully I suggest,

urgently need clarifying, if the laity are not to be misled about how and in what ways the world is capable of being transformed and the place of any such transformation in God's design.

Eternal Punishment Unpalatable, but True

The *first* is the unpalatable doctrine of eternal punishment. I dislike this doctrine as much as you. I wish it were not true. But we have it from God that it is; and, unless it is preached as a fact, and for each of us individually an actual possibility—not something the Church is paying lip service to for the time being because she would look silly if she reversed herself too suddenly—it is all but inevitable that many of the Faithful will continue to think the Church's mission of sanctification and salvation of secondary importance. Without this mysterious and awe-inspiring doctrine, the Church also has much less to say to oppressors of the poor that is likely to make them mend their ways, or to the poor that will tend to soften their hearts towards their oppressors. The fear of the Lord is only the beginning of wisdom. But without a beginning there is no wisdom at all.

On this point, back in the 1930s, when he wrote his book *Catholicism: The Social Aspects of Dogma*, it seems to me that Fr. (now Cardinal) de Lubac, as he then was, was not altogether on the side of the angels. "The human race is one", he writes, "By our fundamental nature . . . we are members of one body. How then can there be salvation for the members, if *per impossible*, the body itself were not saved".

I don't like to criticize such an, in every sense of the word, eminent figure, especially one at present doing so much to stem the modernist tide. I honour his love of the Church. I respect his great learning. I recognize the value of his positive contributions to the conciliar teaching. I am grateful for what I have learned from him directly. But after studying this passage many times, I cannot see that it can mean anything but that everyone has to be saved. This is certainly now a widespread view, and such an influential book must surely have contributed to its diffusion.

Unintended neo-Pelagianism of Jacques Maritain

Next there is what for want of a better word I will call the unintended neo-Pelagianism of Jacques Maritain. For Maritain, who also did great service to the Church, the human endeavour mainly meant trying to make social and political life an anticipation of Our Lord's final kingdom of justice, love and peace, which the preface for the Feast of Christ the King speaks of. Doing this is not of course dependent on material or technological progress. In theory, a group of neolithic tribes could live in justice and peace as easily, or perhaps more easily, than modern technological societies.

Be that as it may, the problem is Jacques Maritain's method, as set out in his book *Integral Humanism*, written in the 1930's. Here he foresees the just society being brought about by little groups of enlightened intellectuals of all religions and none—the *virī praeclares* or enlightened ones as he calls them—influencing society from behind the scenes. It is a curious proposal coming from a great advocate of democracy. But more curious still is his theory about how the *virī praeclares* are to achieve the necessary oneness of mind. The non-Catholic and unbelieving members will, according to Maritain, accept the leadership of the Catholic members because of the compelling force of the Catholic viewpoint. But, if that is so, where is the need for Grace?

Integral Salvation

The third subject needing clarification if the laity are to give a genuinely irreplaceable service to the world is, I believe, what is called integral salvation—that means the salvation of everything, physical as well as spiritual.

It is true there will be integral or full salvation in the sense that there will be a resurrection of the whole of nature as well as of our bodies. But our getting to heaven is not dependent on the success of our collective efforts to bring nature under our control or order human affairs rightly. The full and final transformation of the physical and biological world, or reconciliation of all things in Christ, moreover, is brought about by God not man, and takes place after the Last Day, not before it. There is a break between

the sketch and the full picture. The full picture does not emerge gradually out of a more and more carefully worked up sketch. As long as time lasts, cats are going to go on scratching, dogs biting, men sinning.

Since the Council, Fr. Congar seems to me mostly to have given aid and comfort to modernism. But on this point, back in 1953, when he wrote *Lay People In The Church*, he was, I think, on the side of the angels.

"God's final order", he writes, "does not come from history, but from on high . . . The kingdom will indeed be, in one sense, the attainment by the world of its end, but not by its own efforts and not without a purifying history which is in so many ways false and corrupt . . . There will be no regeneration without first undergoing death . . . The whole existence of the world and the evangelical leaven working in it is branded with the sign of contradiction and disturbed by the war of the Contradictor against God's government".

When all is said and done, the relationship between the kingdom the Church is building and the human endeavour or the kingdoms or civilizations which men have been trying to build ever since our first parents were expelled from Eden, remains profoundly mysterious.

However much God smiles on and blesses everything good in the human endeavour no one can say what *its* final outcome will be in this world. The Church and the human endeavour are not all that easily brought to walk hand in hand, nor are they necessarily in this world moving towards the same destiny. "History", as the Holy Father has said, "is an event of freedom".

The Church's Difficulties: A Tough Assignment

Some of Mother Church's difficulties in regard to this topic are, as I said, due to her teaching being in a state of development. But they are also due to her having to impart it with atheist humanism in its various forms breathing down her neck. She is locked in a struggle for the souls of men with a Judaeo-Christian heresy whose face resembles her own like the image in a fairground distorting mirror, and much of the time she is fighting on her opponents'

ground and her opponents' terms. She has to prove she is as much the friend of men's earthly welfare as her opponent, or even more so, even though she cannot offer them an earthly paradise. On the face of it, it is a tough assignment. The way she is currently presenting her teaching, which points she stresses or softens, can to some extent be explained by what are considered the demands of strategy and tactics. If she insists too much that there is not going to be a perfect world, will she not be accused of depriving her children of a sufficient motive for trying to build a better one?

Whether she will win the immediate war of words is difficult to foresee. What is certain is that time will prove her right about the central issue. She *is* the best friend even of men's earthly welfare, in spite of not being able to promise them heaven on earth. Christians *know* they must do good in all circumstances whether civilisation is advancing or retreating, like St. Benedict sowing the seeds of a new civilisation when all around him the existing one was falling apart and dying. The Christian has the love of Christ and the fear of His judgements to spur him on. Faced with history's inevitable setbacks and disappointments, what comparable motive can atheist humanism offer for courage and perseverance?

The Role of Civilisation and Progress in God's Salvific Plan

Just how, then, are we to understand the role of civilisation and progress in God's one salvific plan?

May I tentatively put it this way? This is what it seems to me the Church is saying. If I am wrong, I shall be happy to be corrected.

The Greeks had an insight into history which they expressed as the myth of Sisyphus. Sisyphus, you will remember, had to roll a stone to the top of a hill as a punishment for his sins, but every time he got it part of the way up, it rolled down to the bottom again. That is an image of the human endeavour without the light of Revelation.

The Church, I suggest, has the same insight, but with a difference. When Sisyphus's work is done, when he demon-

strated the full range of his natural as well as supernatural capacities to the watching clouds of angels or heavenly witnesses, as St. Paul calls them, and time is no more, God will carry the stone to the top of the hill for him where it will turn out to be not a stone but a vast treasure chest filled with the works of his brain, heart and hands, which had seemed to him ultimately pointless, but which in some way difficult to visualize will embellish the transfigured earth that, in addition to heaven, will be his eternal home. But only on condition that he has first tried to be good or has at least been sufficiently sorry for his sins. Otherwise he could end up with all this — at least for a time — but without heaven.

The King and the Robber

King Solomon, in his own time and way, was a great promoter of the human endeavour, a patron of the arts, crafts and sciences as well as a poet. Yet Holy Scripture leaves his final fate veiled in obscurity. The Good Thief, on the other hand, contributed nothing to the human endeavour. From the point of view of civilisation and progress he was a washout, a cultural blot on the landscape. Yet because of the depth of his repentance, he deserved to hear those incomparable words: "This day you will be with me in paradise".

My dear friends and fellow Catholics, the lesson of the life and death of these two famous laymen, the king and the robber, one at each end of the social scale, is, I suggest, the lesson Catholics most need to hold on to today if they are to keep the primary and secondary ends of human life and history in the right order and not be swept into one or other form of secular utopianism.

(Concluded)

We are grateful to *The Keys of Peter* (Ronald King, 157 Vicarage Road, London E10 5DU) for permission to reprint this most timely clarification of the position of the Catholic Church with regard to Freemasonry.

The Catholic Church and Masonry

“CATHOLICS involved in Masonic associations are involved in serious sin and may not approach Holy Communion”, according to a declaration issued Nov. 26, 1983 by the Congregation for the doctrine of the Faith with the express approval of Pope John Paul II.

The declaration was made as the new Code of Canon Law came into effect. The Code has abolished many forms of automatic excommunication including the former automatic excommunication of Catholics who joined the Masonic order.

Some observers felt that the removal of this excommunication meant that Catholics would henceforth be free to join the Masons, but that this is not so was made clear by the timely declaration of November 26th.

Reserved

Furthermore, the Vatican's declaration clarified a point which had given rise to some confusion in the past. Some bishops have interpreted prior statements as giving them the right to judge that particular Masonic lodges are not actually anti-Catholic and therefore it is permissible for Catholics to join them.

Now the Nov. 26th declaration says: “Local ecclesiastical authorities do not have the faculty to pronounce a judgement on the nature of Masonic associations”.

If some one should wish to join a Masonic association, for a grave and weighty reason, *he can as in the past obtain a dispensation from the law but now he must apply to Rome*; the authority of his local bishop would not be a sufficient dispensation.

Concerns

Prior to the Nov. 26th declaration, a number of concerns had been expressed. The late Hamish Fraser, in a supplement to *Approaches* No. 83, had gone so far as to suggest that the New Code of Canon Law signifies a unilateral disarmament of the Church.

He cites a report in *Le Monde* for Mar. 2, 1983: "At an opening meeting at the Grand Lodge de France on February 26, 1983, the Protestant Freemason, Pastor Michael Viot, declared that the New Code of Canon Law 'constitutes tangible proof of a change that only stupidity or fanaticism can prevent anyone for seeing'".

Freemasonry has long been condemned by the Church, as is well documented in the *Approaches* supplement. In 1738 Pope Clement XII said in *In Eminenti*: "To each and all of the faithful of Christ we ordain stringently and in virtue of holy obedience, that they shall not under any pretext enter, propagate or support the aforesaid societies known as Freemasons or otherwise named; that they shall not be enrolled in them, affiliated to them or take part in their proceedings, assist them in any way, counsel, aid or favour publicly or privately directly or indirectly, by themselves or others".

Reserved

Clement XII established the penalty of excommunication reserved to the Holy See; it is that penalty only which has been removed from the Code of Canon Law.

Other Popes since 1738 have likewise denounced Freemasonry and prohibited membership in it. For instance, in 1825 Pope Leo XII reviewed the decrees of his predecessors on Freemasonry and ratified them and "confirmed them forever".

The 1917 Code of Canon Law explicitly said: "All those who enrol their names in the sect of Freemasons or similar associations which plot against the Church or the legitimate civil authorities incur by this very fact the penalty of excommunication, absolution from which is reserved simply to the Holy See".

Doubts

In 1974 much confusion was caused by Cardinal Seper who sent a letter to Cardinal Krol saying: "One may safely

teach and apply the opinions of authors who hold that Canon 2335 (the above quoted Canon) regards only those Catholics who join associations which plot against the Church. Clerics, religious and members of secular institutes are still forbidden in every case to join any Masonic association”.

It then became common for national conferences of bishops to decide whether a particular Masonic association was or was not plotting against the Church.

On Feb. 17, 1981 the Congregation for the Doctrine of Faith issued a clarification, saying Cardinal Seper's letter to Krol was “a private letter” which was intended to guide bishops in dealing with individual requests for dispensation to join a Masonic association. The 1981 letter said: “It was not the intention of the Congregation to permit episcopal conferences to issue public pronouncements, by way of a judgment of a general character on the nature of Masonic associations which would imply a derogation from the norms (of canon law)”.

Hamish Fraser notes with some amazement that David Murphy, general secretary of the Catholic Truth Society, *informed him that the bishops of England interpreted this Feb. 1981 declaration as a rebuff by the Vatican to German bishops who in 1980 had issued a declaration saying membership in the Church and in the Masons was incompatible!* The new declaration is surely clear enough that no such confusion will remain.

PLEASE NOTE

That any book mentioned in this or other issues of *Christian Order* is obtainable from:

Holy Cross Catholic Bookshop,
4, Brownhill Road,
London SE26 2FJ: UK.

and

Carmel of Plymouth,
1, Grenville Road,
St. Jude's,
Plymouth: UK.

Readers who may have found themselves confused by the discussion on Religious Liberty, which has continued, on and off, since the close of Vatican II, will be helped by this elucidation of the question by Father Brian Harrison, a member of the Roman Theological Forum, whose publication *Living Tradition* deserves the support of us all and of which he is Associate Editor.

Pius IX, Vatican II and Religious Liberty : I

FR. BRIAN W. HARRISON

THE question of religious liberty, so hotly debated more than twenty years ago amongst the Bishops and *periti* of Vatican II, has been in the news again during the last year or two. Rather surprisingly, we have seen Fr. Charles Curran coming out — on one issue — on the side of none other than Archbishop Marcel Lefèbvre. These two dissidents at opposite ends of the Catholic spectrum have joined forces for once in maintaining that Vatican II's Declaration on Religious Liberty, *Dignitatis Humanae*, is irreconcilable with preconciliar Catholic doctrine. This alleged conflict pleases Fr. Curran (since he thinks it provides a precedent for his own proposed 'revisions' of Catholic morality), while it scandalizes the Archbishop (who sees it as a reason for rejecting Vatican II).

Whence the Difficulty ?

Whence arises the difficulty? It would need a whole book to cover this question adequately, but of the pre-conciliar doctrinal statements of the Magisterium which are supposedly incompatible with the teaching of Vatican II, the most commonly cited is probably Pope Pius IX's very emphatic teaching, in the 1864 encyclical *Quanta Cura*, on the duties of civil authorities towards "violators of the Catholic re-

ligion". He condemns as an "evil" opinion—one, in fact, which he "commands" to be "absolutely held (*omnino haberi*) as reprobated, denounced and condemned by all the children of the Catholic Church"¹—the view that in the "best" condition of society, such persons are not to be penalized by the government unless they endanger the "public peace" (*pax publica*)². Governments can and should be *more restrictive than that* towards non-Catholic propaganda, teaches the Pope.

What Precisely Pius IX had in Mind

To understand precisely what Pius IX had in mind we need to be aware of the historical background of the encyclical. *Quanta Cura* was largely a reaffirmation of what Gregory XVI had said thirty years earlier in the 1832 encyclical *Mirari Vos*. The principal target in that case was the French philosopher-journalist H. F. de Lamennais, whose newspaper, *L'Avenir*, was demanding from the State, as a matter of universal principle, a liberty for the diffusion of error which it admitted would be virtually unlimited ("*on laisse à l'erreur la faculté illimitée de se produire*")³. The State, according to *L'Avenir*, should be totally secular, and may limit propaganda of any sort "only in the order of material interests" ("*ne . . . que dans l'ordre des intérêts matériels*")⁴. Total liberty of propaganda must be granted, so that

The Constitutional power possesses only the right and duty to repress crimes and other offences which would materially attack these liberties (*qui attenteraient matériellement à ces libertés*) — or other civil and political rights of the citizens⁵.

In other words, Lamennais would not allow the State to recognize in any effective way the existence of God or a transcendent, spiritual nature in man — much less the unique truth of the Catholic faith or of Christian moral values. "Total separation" of Church and State was demanded (even in overwhelmingly Catholic countries)⁶ along with the abolition of all concordats between governments and the Holy See⁷. In this system, the avoidedly "materialistic" criteria required of the State would allow it to exercise

censorship or coercion *only* in order to prevent incitement to riots, sedition, or revolution, or to forestall physical harm or annoyance to persons or property. In other words, to preserve "public peace".

Lamennais was condemned and eventually left the Church, but his influence remains strong, especially in France, and Pius IX eventually felt constrained to renew his predecessor's condemnation. It is clearly the same extreme liberalism which *Quanta Cura* has in mind: the kind which demands that

citizens have the right to *all kinds* of liberty, to be restrained by *no* law, whether ecclesiastical or civil, by which they may be enabled to manifest openly and publicly their ideas, by word of mouth, through the press, *or by any other means*⁸.

This historical background is essential for an accurate understanding of what Gregory XVI and Pius IX had in mind when they condemned "liberty of conscience and of worship". Admittedly, the concordats which they and their pre-conciliar successors established with nations such as Spain and certain Latin-American States were a good deal more restrictive towards other religions than any agreement which the Holy See would now be prepared to countenance⁹; but all that the early encyclicals condemned *as incompatible with Catholic doctrine* (that is, with divine law) was this totally permissive and secularist vision of the State which was fashionable, then as now, amongst certain Catholic intellectuals. (It was the pre-conciliar *public law* of the Church, not pre-conciliar *doctrine*, which held that in predominantly Catholic countries non-Catholic propaganda *as such* could be seen as a threat to the common good, and therefore restricted by law.)¹⁰

Vatican II and Religious Liberty

Now, Vatican II's teaching is not nearly as liberal as that of Lamennais and his followers. It therefore does not fall under the ban of the 19th-century encyclicals which are aimed precisely at those gentlemen. In fact, *Dignitatis Humanae*, far from contradicting Pope Pius IX, *explicitly repeats* his teaching that "public peace" is *not* the only criterion which governments may appeal to in restricting

religious (or anti-religious) manifestations or propaganda. According to article 7 of the conciliar Declaration, "public peace" is only one of three criteria which the State may invoke for that purpose. The other two are "the necessary protection of public morality", and "the effective protection of the rights of all citizens" (and the "peaceful settlement of conflicts of rights"). Thanks to an intervention by the young Archbishop Karol Wojtyla, a statement was added to this paragraph insisting that these limits are to be decided and imposed on the basis of the "*objective* moral order". And it is of course the Catholic Church which is the unique interpreter of what is *objectively* moral or immoral.

The Commentary of Bishop Emil de Smedt

Is the Council implying, then, that governments ideally ought to recognize the Catholic Church's unique role in that respect? Yes it is. Not only does article 1 of the conciliar Declaration reaffirm the "traditional Catholic teaching" about the "moral duty" of "societies" (not just individuals) towards the true religion; but the official *relator* for the schema on religious liberty, Bishop Emil de Smedt, explained to the assembled Fathers that this first article definitely must be understood to reaffirm the duty of "public authority" towards the Catholic Church as the true religion. He pointed out that the previous draft had been revised precisely in order to bring the document more clearly into line with the teaching of the 19th-century Popes. (Until this and other last-minute revisions were made to the schema, persistent conservative criticism—and, we might add, the power of the Holy Spirit — had repeatedly prevented a solid consensus of positive votes from being gained, whenever earlier drafts had been submitted to the judgment of the Council Fathers.)¹¹ Bishop de Smedt's vitally important official commentary (which as far as I know has never been published before in English) is worth quoting. During the 164th general congregation of the Council (19 November 1965) he gave the following explanation:

Some Fathers affirm that the Declaration does not sufficiently show how our doctrine is not opposed to

ecclesiastical documents up till the time of the Supreme Pontiff Leo XIII. As we said in the last *relatio*, this is a matter for future theological and historical studies to bring to light more fully. As regards the substance of the problem, the point should be made that while the papal documents up to Leo XIII insisted more on the moral duty of public authorities towards the true religion, the recent Supreme Pontiffs, while retaining this doctrine, complement it by highlighting another duty of the same authorities, namely, that of observing the exigencies of the dignity of the human person in religious matters, as a necessary element of the common good. The text before you today recalls more clearly (see nos. 1 and 3) the duties of the public authority towards the true religion (*officia potestatis publicae erga veram religionem*); from which it is manifest that this part of the doctrine has not been overlooked. However, the special object of our Declaration is to clarify the second part of the doctrine of recent Supreme Pontiffs — that dealing with the rights and duties which emerge from a consideration of the dignity of the human person¹².

Here are the last two sentences of *Dignitatis Humanae*, article 1, in which we have underlined the words added in this final revision to which Bishop de Smedt was referring:

So while the religious freedom which men demand in fulfilling their obligation to worship God has to do with freedom from coercion in civil society, it leaves intact the *traditional* Catholic doctrine on the moral duty of men *and societies* towards the true religion and the one Church of Christ. Over and above this, the sacred Council, in dealing with this question of liberty, intends to develop the teaching of *recent* Popes on the inviolable rights of the human person and on the constitutional order of society.

The addition to article 3, mentioned by Bishop de Smedt, comes in the last sentence of that section, and makes it clear that governments should not be merely “neutral” or “agnostic” about the value of religious activity. On the

contrary, *because* of its "transcendent" character, they have a duty to "recognize and favour the religious life of citizens".

An Equivocal Comment by Fr. John Courtney Murray, S.J.

In the light of these additions, which were certainly not sought by liberal *periti* such as Fr. John Courtney Murray, the comment by Murray in Abbott's edition of the Council documents must be seen as both exegetically and doctrinally equivocal. He says there,

The Church does not make, as a matter of right or of divine law, the claim that she should be established as the "religion of the State"¹³.

We should distinguish two propositions:

- (a) Divine law requires the civic community as such to recognize the Catholic Church as the "religion of state" explicitly, in a written Constitution of law-code;
- (b) Divine law requires the civic community as such to give at least *de facto* recognition to the Catholic Church as the true religion, and to reflect that recognition in its laws and communal decisions.

Neither Vatican II nor pre-conciliar magisterial teaching insisted on (a) above, because written constitutions and legal documents are only one historically-determined *form* of "recognition". Divine law concerns what is true always and everywhere; and in earlier centuries (or theoretically even today) a less modern, less developed, or very small society might have no written laws or Constitution at all. (As the Church's Code of Canon Law recognizes in canons 27 and 28, *custom* — especially ancient or long-established custom — is a very respectable form of Law.) Vatican II deliberately refrained from passing judgment on whether the Catholic Church ought to be *constitutionally* recognized as the "State religion": article 6 simply makes a brief, very general statement that if one's religion (Catholic or non-Catholic) is given special recognition "in the constitution of a State" (*in juridica civitatis ordinatione*), then the religious freedom of others must be respected as well.

However, proposition (b) above is equivalently reaffirmed in article 1's teaching that "societies" (a general term that covers everything from the most simple nomadic tribe to a modern superpower) have a moral duty towards the true religion — a duty set out more fully in the "traditional" teaching of earlier Pontiffs, which the Council says it intends to leave "intact". With societies, as with individuals, Almighty God is more fundamentally interested in what we actually do than in what promises or guarantees we may happen to make on paper; and as history amply bears out, nations without a constitutional, legal, "establishment" of the Church have sometimes been more favourable in practice towards Catholic principles than some other nations where Catholicism, *on paper*, is described as the "religion of the State". (Ireland and the Philippines are arguably commendable examples of this.) This unchanging Catholic doctrine about the duty of societies as such towards the true religion allows, of course, for the fact that in societies with a plurality of religions, as well as unbelievers, the fulfilment of this *social* duty will often be politically difficult, or even impossible. Much more so will that be the case, obviously, where some other religion — or even atheism — is firmly "established".

(To be concluded)

FOOTNOTES

1. Denzinger-Schömetzer.
2. *Quanta Cura*: 3. Latin text from P. Gasparri (ed.) *Codicis Iuris Canonici Fontes*, Vol. II. Rome, Typis Polyglottis Vaticanis, 1924, p. 995. In two recent articles, Fr. William G. Most has quoted from an inaccurate translation of *Quanta Cura*, which wrongly attributes the expression "public order" to Pius IX in this passage. Cf. Fr. Most's articles, "Religious Liberty: What the texts demand", *Faith & Reason*, Vol. IX No. 3, Fall 1983, pp. 201, 206; and "Vatican II on Religion and the State", *The Wanderer*, 23 October 1986, p. 4. This faulty translation creates needless difficulties for the Catholic who wishes to defend *Vatican II* from the charge of having contradicted previous doctrine, because Vatican II does in fact teach very

clearly that a "just public order" (*iustus ordo publicus*) is the only admissible criterion for limiting religious liberty (cf. *Dignitatis Humanae* : 2, 3 and 7).

3. *L'Avenir*, cited in *Dictionnaire de Théologie Catholique*, Vol. IX, Part I, Paris, Librairie Letouzey et Ané, 1926, s.v. "*Libéralisme Catholique*", column 536.
4. *Ibid.*, c. 550.
5. *ibid.*
6. *ibid.*, c. 539.
7. *ibid.*, c. 541.
8. *Quanta Cura*: 3, *loc. cit.* (emphasis added).
9. The Holy See's 1953 concordat with Spain, for instance, recognized article 6 of the then Spanish constitution which forbade public manifestations of any non-Catholic religion. Cf. *Acta Apostolicae Sedis*, Vol. 45 (1953), pp. 651-52.
10. See, for instance, Fr. F. M. Cappello's standard pre-conciliar manual of the Church's public law: *Summa Iuris Publici Ecclesiastici*. Rome, Gregorian University Press, 1936 (4th edition), p. 369.
11. When the second-last draft was voted upon, for instance, on 27 October, 1965, there were 65 "no" votes and 534 "yes-with-reservations" votes on article 1 to 5 of the schema on religious liberty. That meant that nearly three out of every ten Council Fathers—a significant minority—were still more or less uneasy about that vital section of the document. (cf. *Acta Synodalia S. Conc. Vat. II*, Vol. IV, Part VI, p. 724.) After hearing Bishop de Smedt's explanation of the revised draft a month later, they were asked to vote again—this time a straight "yes" or "no" only. The result was 89% "yes" and 11% "no". When it became clear that Paul VI was going to approve that draft, the opposition dropped to 70 Bishops—about 3%—in the final, formal vote. (After the Pope actually signed it, I believe that only Archbishop Lefèbvre refused to add his signature.)
12. *Acta Synodalia*, op. cit., p. 719.
13. Note 53, p. 693, W. M. Abbot (ed.) *The Documents of Vatican II*.

Pursuing his general inquiry as to who is responsible for the silencing of what he calls the "silenced majority" in the Church, Father Crane looks at the Conciliar Popes in this regard. In his personal view, they were blocked, in one way or another, from exercising the authority that was rightfully theirs in this regard; i.e. from silencing those who were themselves responsible for silencing, in one way or another, so many of the oponents of Progressive neo-Modernism in the Catholic Church.

CURRENT COMMENT

Thoughts on the Church

2 : POPES UNDER PRESSURE

THE EDITOR

WHERE the present crisis within the Church is concerned and taking into consideration in this article what I would call the Papal Top, I would like to present an opinion which is no more than my own and, as such, to be valued accordingly. I press it on no one. My aim is to be as objective as I possibly can. I am in no way interested in the somewhat futile game of scoring points. There is enough of this in the Church as it is without being foolish enough to add to it still further.

Neo-Modernism at Work before the Council

I believe that Pope John XXIII — a good man if ever there was one — made a mistake, not so much in calling the Council, but in calling it when he did. What he did not see; and what, in all probability, his goodness prevented him from seeing, was the extent to which what I call Progressive neo-Modernism was already burrowing its way into the Church. (For purposes of this article and those that

follow, I would describe neo-Modernism, to which so many Progressives are addicted in one form or another — some to a much greater extent than others — as a false doctrine that says the Catholic Church should suit its doctrinal and moral teaching to the mood of the moment.) You might say in retrospect that Pope Pius X never killed off Modernism, despite his heroic efforts to do so. The thing went underground. Additionally, its virulence was obscured to a large extent by the horrors of two World Wars and the threat posed by International Communism's aggressive sweep, particularly in the wake of the Second. Pope Pius XII knew all about this. His encyclical, *Humani Generis*, published in the Autumn of 1954, is witness enough in this regard. He knew the scope of the resurgent Modernism of his day, saw how it would prove increasingly difficult to check its accelerating onslaught, which was moving with low-keyed skill through the academic and professional ranks of the Church, laying hands particularly on a fair number of the Religious who inhabited those ranks, corrupting them, in so many cases without their even recognising it. "*Corruptio optimi pessima*". The process was under way well before Pius XII's last years. The academic — philosophical and theological — top was going. Meanwhile, there was little the Pope (Pius XII) could do about it. There were too few about him in his own Curia, who knew what was up; too few, in addition, to whom he could look for unflagging support. All he could do, in the end, was hold the line. He did this magnificently even though the battle had to be fought on more fronts than one man alone could handle.

Dominance of the neo-Modernist Establishment

Pope John XXIII did not recognise the penetrative powers of the neo-modernist disease, which had already infected the minds of the majority, perhaps, of those clerics and Religious, who were later to wield such great influence as "*Periti*" (episcopally selected skilled advisers) at the Council. Increasingly, these dominated the Council's deliberations, mostly by remote control. The domination was exercised with an appearance, at least, of learning and a brand of new (theological) speak that frightened many of the Council Fathers into what might be called a puzzled

docility where the "new" theology along with its clerical and religious exponents were concerned. These constituted and still constitute the Gnostic Establishment of our own day; a peer-group, removed mentally by miles from the Church's rank-and-file; convinced, nonetheless, that it knows better than anyone else what is good for them; and determined to give it to them whether they like it or not. So far as I see it, this Gnostic Group of neo-Modernists has succeeded in its plans. Mainly, I would say, because the episcopal fright, which was observable at the Council, is still there. Hence, the tolerance still of dissent at diocesan level; at times even of near-heresy. The same can be said of Religious Orders where the disease of neo-Modernism is, if anything, more marked and its effects close to catastrophic, as will be shown, for example, by any reasonably close consideration of the types of Religious Instruction handed out so often in Schools run by Religious to the unfortunate boys and girls who are on the receiving end of what amounts in too many cases to little more than Secular-Humanism-with-Frills-On.

Unorthodoxy Largely in Charge

The grip of contemporary, resurgent Modernism is pronounced at many levels within the Church — to the extent, I believe myself, that unorthodoxy can be said to be largely in charge today. This is not to say that Bishops and Major Religious Superiors are deliberately and maliciously imposing false doctrine directly or at several removes on the Faithful today. In no way. Rather do I see their actions for the most part as those of men and women who are confused, timid in the face of the supposed new learning that buttresses what is called now the post-conciliar Church; not knowing what to do, preferring, therefore, to lie low, whilst leaving the talking to the progressive clerics and Religious who man the curias and commissions at diocesan and national level; themselves, meanwhile, presiding somewhat uneasily over what they cannot fail to see as the creeping disintegration and, indeed, decay that is steadily overtaking the Church. The Bishops are helped the more easily to do this by sheltering within a somewhat flawed version of collegiality into which they appear as happy enough to allow

their own power (and their responsibility) as rulers of their single dioceses in their own right and under the Pope, to be absorbed. This way they are enticed — via national episcopal colleges — to keep in tune with the progressive mood of the moment, which is towards a deregulated, experiential, easy-riding Church in which men and women will feel free to do as they please with an easy conscience and with the blessing of God on them for doing so. According to the Progressive neo-Modernists, this is exactly what God wants them to feel and do. The attraction of this doctrine for all and sundry is too obvious to need further elaboration.

Pope John did not Realise the Extent of the Rot

I do not think Pope John XXIII realised the penetrative power and the extent of the neo-modernist rot that was in the Church already when he came to the papal throne and, in particular, where clergy and Religious were concerned. His Council was not the *cause* of the rot that has overtaken the Church. Rather was it the *catalyst* that publicized, as you might say, what was already privately in the minds of the neo-modernist few whose dominance was marked at the Council and which grew in its wake. That dominance, as I have indicated, though still with us, is beginning to wane. Be that as it may, Pius XII discerned what Pope John XXIII — largely, perhaps, because of his open-hearted goodness and trust in others — was prevented from seeing with effective clarity. Pope Pius XII saw himself as powerless to check the neo-Modernist tide effectively. He took this powerlessness with him to the grave. There was nothing else he could do. This was his tragedy. Pope John's tragedy was of a different sort. He sailed the Barque of Peter right into the minefield, which Pius XII recognised as such only too well. John XXIII never knew it was there. There is a somewhat corny joke that was going the rounds in the years immediately after his death. It concerns one of the very many Catholics who loved Pope John so much during his brief pontificate. Having led a good life and died a good death this Catholic went to Heaven. Having been welcomed home by St. Peter, he asked if he could see Pope John. "One moment", said St. Peter, "I'll send someone to

get him". An Angel was called, went off and came back empty-handed with the message that the old Pope was indoors and could not come as he was fully occupied. "What's he doing'?", asked St. Peter. "What he does every day since he came here", replied the Angel. "And what's that?", demanded St. Peter. "Closing all the windows all day and every day", replied the Angel. Rather old-hat, but the joke has its point.

The Task Left by Pope John

Against this background of the boil-over of a long-simmering, and now resurgent Modernism that came in the first sessions of Pope John's Council and was racing forward at the time of his death, it is easy enough to see that his successor on the papal throne would have to proceed with a finely honed combination of caution and firmness if he was to halt in its early stages the Modernist Revolution that was now taking hold of the Church. Pope Paul VI lacked this combination. What might be described — in all charity, but not unfairly, I think — as a hesitant timidity of character tended at times to cloud with indecisiveness those of his actions which called, not only for caution, but for firmness of resolution as well. About too many of Pope Paul's decisions, good and brave though they were, there was what appeared to many Catholics as a lack of decisiveness that robbed them in the eyes of the Faithful of what should have been seen as the sureness of touch that the stamp of an authority, rooted in the Divine, alone can impart. There was always that hesitancy, which made one wonder whether Pope Paul believed with his whole heart in what he said; or, to put it better, whether his assent to his own words, spoken in doctrinal or moral judgment, was real or simply notional or academic. It was, of course, real. We know that; but I am talking here about the impression made by his words on the mass of the Catholic Faithful throughout the world. I hardly think it was helpful. Pope Paul was certainly a brave man. His courageous publication of *Humanae Vitae* makes that abundantly clear. At the same time, brave beyond words though he was when the crunch came with the publication of this Encyclical, he agonised over it for three long years before it saw the light

of day. And, during that time, the harm done to the Church was incalculable and catastrophic. What the Church and, indeed, the world needed at that particular time over this particular question of contraception was unhesitating, decisive clarity of expression given out with the utmost firmness. What the Church got in fact was a tract that bore too close a resemblance to a discussion paper, where the mass of the Catholic Faithful were concerned. The pity of it is there. "Amletico", John XXIII is said to have called the one who was to succeed him as Pope. "To be or not to be"; do or not to do? This appears as Pope Paul's perpetual question. In his day as in ours, the Faithful should not be confronted with what might be called the quavering indecisiveness of that kind of question. What they looked for was decisive clarity in this question and in others. What they got too often appeared to many of them as little more than the tentative conclusion of a graduate seminar. This may have suited the supposed intellectuals in the Church. It did very little for the Faithful in the pews; the good, decent, splendidly ordinary folk who are the Church's real strength. On balance, these were up-ended; not knowing really where they stood or, indeed, in a good many cases, where they were. Their children now know even less. One needs only to think a little to see how obvious this is.

Pope Paul Bred to Discussion

You could say with truth that Pope Paul was bred to discussion. The family, from Italy's North, was of liberal bent — and the word "liberal" is not used here in a pejorative or English political sense. Agonizing over issues, you might say, was more to the young Montini's bent than breaking lances. As such, he was a natural for the Papal Diplomatic; a first-class No. 2, as is shown so well by Professor Owen Chadwick in his excellent and entertaining, *Britain and the Vatican during the Second World War* (Cambridge University Press; £25.00). There, Msgr. Montini is shown very well as possessed of the qualities that made him an excellent sub-Secretary of State under Pope Pius XII. But, how often has history shown that a first-class No. 2 makes a good deal less than a first-class No. 1 — and not only in the papal service. The thing is fairly

and understandably universal, a matter of temperament rather than character. In a sense, no-one's fault. I can and do have a great respect for Pope Paul VI. I can say at the same time that I do not think he was the man for the job; that his time as Pope was a disaster for the Church as a whole. It was, in fact, something of a cumulative catastrophe; the indecisiveness that was native to Pope Paul created, in so many fields throughout the Church, one disastrous situation after another with each of which that same indecisiveness of his was quite incapable of coping. Faced with these disasters, for poor Pope Paul, when it came to confronting them, the time was always "out of joint".

A Weary "Nunc Dimittis"

Please get me right: I am *not* blaming Pope Paul when writing as I have done above. I do blame those, however, who took advantage of the opportunities created by his indecisiveness, as I have tried to describe it, to pervade the poison of neo-Modernism right through the Church. By the time of Pope Paul's death, the progressive advocates of this heresy — those who favoured an easy-riding, post-conciliar Church — found themselves in control (directly or at one remove) of Catholicism's nerve-centres at diocesan and religious-order level throughout the world of the Catholic Church. Pope Paul VI died, the spirit drained out of him, overcome with sorrow at the awful plight that had overtaken the Church that God had put in his charge; a plight which he himself felt increasingly powerless to stop. When death came, it was a weary "*nunc dimittis*" that was on his lips. The rest was with God.

Conspiratio, not Conspiracy

When John Paul II was elected Pope, the hopes of very many good Catholics, which had come as close as could be to despair during the last faltering years of Pope Paul's pontificate, rose up again. In the case of too many of them, to heights totally unwarranted by the situation, as the new Pope found it, not only in the Church as a whole, but in his own Curia. To put it shortly—and as I see it in retrospect

— neo-Modernism was *beginning* to take hold in the latter almost as effectively as it had *already* taken hold of the former. The Holy Father, then, had not only a Church world-wide, to disinfect. His own back-yard needed attention as well. Once again, please, let me repeat that I have no desire to give a false impression here; and let me remind you in this context that what I am presenting is a personal opinion. I am not talking here about conspiracies; cloaked and-daggered clerics prowling along Vatican corridors. I am not, never have been and never will be a “sedevacantist”; one of those who believe that the papal throne now stands vacant on account of the misdemeanours of very recent past Pontiffs. In no way do I go along with those who insist that, somewhere along the line, Pope Paul was whipped off into obscurity, to be replaced with a faker, complete with plastic ears and I don’t know what, who “ruled” as Pontiff during the last years before poor Pope John Paul I came to (and went so suddenly from) the papal throne. I am not talking here about a conspiracy properly so-called. What I am talking about is a *conspiratio* — Latin for a “breathing together” — as you might call it, which will result, obviously, in a “moving together”; which movement will obviously have outstanding men, leaders, round whom and behind whom others will gather because they think the same as they do or for a whole gamut of other reasons less worthy — often far less worthy — than this. What you do find on the whole is that where neo-Modernism has begun to take hold, the simple straightforwardness of the Faith is not obviously about; the absence of the supernatural on a scale sufficient to be noticed; its replacement by the beginnings of a secularist (what used to be called a “worldly”) outlook noticeable to a degree that begins to disturb.

A Pervading Secularist Atmosphere

What I am trying to say, then, is that, by the time Pope John Paul II took over the Vatican and its Curia, there was an outlook, a pervading atmosphere of the sort the French call an *ambiance*, that tended to favour the new, easy-riding, post-conciliar Church in preference to the old. This was, I would say, the prevailing tone; the kind of thing you recognise when you walk into, say, an “updated” sem-

inary, convent or house of a religious order (male or female) today. It is not the same as it was. Something is missing. That something is not difficult to define. It is the supernatural. As in so many churches today. In place of the tabernacle and the red sanctuary lamp, those awful banners hanging about everywhere, with their exhortation to justice and peace. Meanwhile, the Prince of Peace, discarded, as it would seem, in a corner which, in some churches, is little more than a hole in the wall. I do not think that I exaggerate in writing as I have done. Neither do I think it an exaggeration to say the "world" (the secular, that is) was in the Curia Pope John took over, as it was in the Church. This is hardly to be wondered at. The "world" would hardly be in the body of the hierarchical society that is the Catholic Church except that it be also in the head. By which I do not mean in this instance the Holy Father himself, but his Vatican Curia, from which he should be able in theory to draw support; but which, in practice, can make or mar any pope's reign.

The Legacy of Pope Paul's Pontificate

In the case of Pope John Paul II, who has had and always will have the whole of my loyalty, I believe the situation during his time as Pope has been one, to no small extent, of mar. When he came to the papal throne, he found himself head of a Church in mounting disarray, with neo-Modernism tightening its grip on the Church's nerve-centres, papal authority at a discount and dissent rife; neo-Gallicanism (particularly in the United States) gaining rapid ground, with the support of a flawed view of episcopal collegiality and a revived version of the old heresy of Americanism, which plagued the Catholic Church in the United States at the end of the last century. Put briefly, what Americans and others seemed to be after was not the Catholic Church in America or in France, England or whatever; but the American or French or British Catholic Church, etc.— a very different kettle of fish. This, in my view, was largely the legacy of Pope Paul's hesitant pontificate — the indecisiveness and ambiguities that let the neo-Modernists into the higher and more sensitive reaches of Church government, teaching and administration and left them in charge

there to the point, indeed, where few Bishops and Religious Superiors would dare to say them nay. What it comes to is that, once there, they could not, in practice, easily be turned out. They stayed and they increased their control. What this means in practice is that the middle-range of authority in the Church (diocesan level downwards if you care to think of it in that way; and the equivalent in Religious Orders) willingly or unwillingly, actively or passively, directly or indirectly, was pressurized, in one way or another, into a neo-modernist tool. The voices of those loyal to the Church and its truth were stifled by the neo-modernist bureaucracies that, in practice, controlled middle-range authority in the Church. The owners of those voices were exiled, marginalised, rubbed out by the pain of it all.

The Inheritance of John Paul II

This, in necessarily general terms, was the inheritance of Pope John Paul II. The miracle is that he has survived; that the heartbreak of it all has not broken him, as it has broken so many; that gradually, slowly — in the face of fearful odds — he is bringing the Church round again, setting her back on an even keel.

I began this series of articles in answer to a question put to me in one form or another by so many; "Why doesn't the Pope?" I hope that by now the germ, at least, of the answer is becoming clear to them. There is still more to say. I shall go on with that next time.

(To be continued)

A nation which has forgotten
its past can have no future.

— Winston Churchill

Mr. Frank Villiers has lectured at Claver House for many years to overseas students, mainly from Africa, on credit unions and their significance not only in the developing world, but elsewhere. We are very happy to publish in *Christian Order* his own compact and very clear summary of the case for credit unions, which is beginning now to be accorded the recognition due to it in the Third World. Happily, many past students of Claver House, particularly in Africa, are working hard to lay the foundations of a sound credit-union movement in their own countries.

With the needs of this movement very much in mind, we are making reprints of this article available on application and without charge.

The Credit Union

FRANK VILLIERS

1. *What is a Credit Union?*

It is a way of teaching a group of people to help each other by saving their money together, and lending it to members of the group for wise purposes at low interest rates.

2. *What kind of "TEACHING" is given to members of a Credit Union?*

Besides teaching them to SAVE, to practise THRIFT, and to USE THEIR MONEY WISELY, the Credit Union also teaches its members:

- a) The value of UNSELFISH CO-OPERATION WITH ONE ANOTHER.
- b) SELF-RELIANCE AND SELF-RESPECT.
- c) WILLINGNESS TO TAKE RESPONSIBILITY.
- d) MUTUAL TRUST.

e) LEADERSHIP.

f) DEMOCRATIC PRINCIPLES AND METHODS.

g) BOOK-KEEPING AND BUSINESS METHODS.

3. *Please explain in more detail how this teaching is done:*

TO SAVE

The credit union encourages even its poorest members to save regularly (every month or every week); people who have hitherto found it impossible to do this are taught how it can be done, even if it is only in small amounts.

THRIFT

Advice is given to help the members to avoid unnecessary expense in their daily life, e.g. to make a family budget; to buy outright and avoid buying on the instalment system (H.P. etc.) thus saving the interest and insurance charges; to save even while they are borrowing etc., **TO USE THEIR MONEY WISELY:** When members wish to borrow money from the credit union they must indicate the purpose for which the money will be borrowed. Money will be lent only for two purposes: productive (e.g. to buy a sewing machine, furniture, television, refrigerators etc.) and provident (e.g. sickness, sudden emergency). Loans will not be given for useless or foolish purposes.

UNSELFISH CO-OPERATION

This is the essential spirit of a credit union. Members are taught to keep depositing their savings into the credit union, to repay their loans regularly and faithfully, and in general, to keep increasing the funds of their credit union so that there may be more money for the members to borrow. In short, members are taught not to think of themselves alone, but to consider the needs of the whole group.

SELF-RELIANCE AND SELF-RESPECT

Members of a credit union do not ask outsiders for help. They rely on themselves. The money they use is their own, and they rely on their own ability to use it well. They are beholden to nobody but themselves.

WILLINGNESS TO TAKE RESPONSIBILITY

Whatever money the credit union has belongs to the members. The members consequently develop a sense of responsibility regarding the use of this money. The credit union is a business owned and controlled by the members themselves. All the officers (President, Vice-President, Treasurer, Secretary) who administer this business are freely elected from among the members themselves. Nobody holds office for more than three years at a time; consequently members must take turns to shoulder the responsibility of managing the affairs of the credit union.

MUTUAL TRUST

The members lend the funds of the credit union to each other. For most loans the only security required is trust in the borrower, i.e. belief that the member who borrows has a good character and that he can be relied upon to repay the loan.

Where large sums are involved, the most favoured form of security is, that another member or two of the credit union agree to act as guarantors, pledging their own shares as security for the borrower. However, this does not include the right of the credit union to require goods as security if it is considered necessary to do so.

LEADERSHIP

It is obvious that people who are being taught to shoulder responsibility, to manage a co-operative business, to preside at meetings, record minutes, make speeches, keep accounts are receiving a training in leadership.

DEMOCRACY

A credit union is run by members for the members. All meetings are run, and all decisions made, on strict democratic lines. Notwithstanding the number of shares an individual member may hold, he has only one vote. Apart from legitimate supervision through the Government Registrar, no outside interference is allowed.

BOOK-KEEPING AND BUSINESS METHODS

A credit union requires that members hold pass-books or statements of accounts. Vouchers, loan applications, receipts etc. must be filed. Accounting ledgers are kept in good order, and the accounts are audited at least every quarter by a special Supervisory Committee elected by the members, as also an annual audit by a Government approved auditor.

4. *Do you really think that all this can be taught to people who have had no experience, and whose standard of education is low?*

Yes. Not only can such people as those mentioned be trained to run their own credit union, but this has already been done in many countries. The credit union is not something new.

It began over a hundred and twenty years ago in Germany, among the unemployed in the cities and among the poorly educated farming people. It quickly spread to other countries, and to-day there are over 40 million people who are members of credit unions. There are altogether 57,000 credit unions operating throughout the world, including some 35 in Britain. Before they organised credit unions many of these people had never run any business for themselves. Now they are managing successful credit unions which handle thousands of pounds. In one very successful credit union in the Philippines which has assets of £40,000, the President is a trishaw driver.

5. *If a group wishes to organise a credit union, what preparatory instruction does it receive?*

The original group preparing to organise its own credit union must be prepared to attend about 6 classes of instruction. After the credit union has been organised others wishing to join must also be instructed, either individually or in groups, before they are allowed to become members.

6. *You speak of a "GROUP OF PEOPLE". Is there any limitation regarding the type of people who may compose this group?*

(a) There are no restrictions of race, religion, politics or sex. The credit union is not connected to any religious or political body.

(b) However, there are two requirements for a successful credit union:

(1) Members must be honest, industrious and of good character.

(2) The people who form the group must have a common bond of interest or association, e.g.

Employees of the same factory

Employees in the same store or Government Department

People living in the same community

People belonging to the same club

People belonging to the same profession, e.g. doctors, nurses, teachers etc.

Members of the same trade union

Members of the same co-op.

Members of the same Church living in the same parish.

7. *What is the minimum number required to start a credit union?*

Normally between 25 and 100 persons. But credit unions have been started with less number. However, there should always be a good prospect of increasing the membership.

8. *By "SAVING THEIR MONEY TOGETHER". Have the individual members of the credit union any control over the money which they save?*

Yes. They remain owners of their own savings in the credit union and they can withdraw them again if they wish. Let me explain more fully: the savings of each member are put into the credit union in the form of shares in the union. Or, to put it in other words, the member uses his savings to buy shares in the credit union.

9. *What is the value of a share?*

This again, is decided by the members themselves when they first form their credit union. A common practice is to fix the value of a share at £1.00. Once the amount of a share is decided upon it never changes. Each member of a credit union holds at least one share.

10. *Must a member purchase a full share before he is allowed to join a credit union?*

No. Shares may be bought by regular instalments (weekly, fortnightly or monthly). However, if a member wishes to do so he may buy one or more shares outright. Credit unions encourage the method of paying by instalments because this promotes the habit of thrift.

11. *Could a member buy just one share and then stop saving?*

Yes. But remember what was said above about 'Unselfish Co-operation'. Members should steadily increase their shares in the credit union in order that there may be more money to lend to the members.

12. *Is there any limit to the number of shares a member can buy?*

No member may have more than £1,000 in shares in the credit union. Usually the credit union in its Standard Rules will set some limit, because if one or two members should own the majority of the shares they might indirectly control the policy of the credit union.

13. *OUTLINE THE CREDIT UNION LIFE SAVINGS INSURANCE?*

A credit union may provide at no additional charge to the member, insurance on his life for an amount equal to or proportional to the sum of his savings in the credit union. In no case will the amount of insurance exceed a limit stated in the insurance contract. The savings must have been deposited before his 70th birthday and while he was insurable under the contract and they must be left in his account until his death. His savings and the insurance money are then given to the person(s) entitled to receive them.

14. *Where does the credit union keep its funds?*

All the money which is not out in loans to the members is kept in a Commercial Bank or The National Giro. When loans and other payments are made, they are usually made by cheque drawn on this bank.

15. *If there is little demand for loans in a particular credit union is that credit union allowed to use its accumulated funds for some other purpose?*

It rarely happens that there is little demand for loans. A credit union which is functioning properly will have most of its money out on loan at all times.

If it should happen that it has a surplus of funds, these funds may be invested in the Central Credit Union operated through the Credit Union League to serve all credit unions, or in certain Government securities or Building Societies etc.

16. *You say that most of the funds will be out on loan to the members. How do you know that the members will repay their loan?*

Let me refer you to what has been stated above: members must be "honest . . . and of good character" and they will be known to each other because of the "common bond". They must also be educated in the spirit of the credit union before they join it. Experience has shown that losses due to delinquent loans are very small indeed.

7. *One more question about this money: Suppose the Treasurer is robbed on his way to the bank, or he is clever enough to defraud the credit union of its money will the members not lose all their savings?*
No. Even if this should happen, their money is safe. The Treasurer, or anyone else handling the money of the credit union is insured to cover all the money he is responsible for.
18. *But if the Treasurer is a poor man how can he be expected to furnish a bond?*
He is not asked to do this. It is done for him by the credit union, which insures all the money of the credit union, and pays the premium.
19. *The money is LENT TO THE MEMBERS. How is this done?*
It is done by the Credit Committee, which consists of at least three members elected at the annual general meeting. A member requiring a loan makes an application in writing, stating the purpose for which the loan is needed. If the Committee considers that the purpose of the loan is in accordance with credit union principles it will be granted immediately. The Committee will often take this opportunity to advise the members in the WISE USE OF HIS MONEY.
20. *"AT LOW INTEREST RATES": If a member obtained a loan, what interest does he pay?*
He pays a small interest charge which may not exceed 1% per month on the unpaid balance of the loan.
21. *How is the loan repaid?*
The loan is usually repaid in regular instalments. The amount of each instalment and the intervals at which instalments are paid are decided by the member himself in consultation with the Credit Committee. The most common practice is to repay the loan weekly or monthly depending on how the member receives his wage or salary.

22. *Could you give an example to make this clear?*

Mr. Jones borrows £100 from his credit union in order to buy school books and uniform for his young son who is starting at a new school. He agrees to repay this loan in monthly instalments of £10 each. At the end of the first month he hands in £11 to his credit union. Of this, £10 is his first instalment of the loan repayment and £1 is the interest on £100 for the first month. The next month he pays in £10.90p. This represents the second instalment (£10) of his repayment and 90p interest on £90 which is the balance of the loan. Now the remaining balance of the loan is £80, so the following month he pays £10.80, and so on. At the end of ten months he has repaid his loan and has paid a total of £5.50 in interest.

23. *But banks will give me a loan at the same or perhaps a cheaper rate of interest?*

Perhaps. But your credit union will give you a loan at any time of the day or night. Also the banks require some security. The credit union will normally give it to you on trust alone.

24. *What happens to the interest which I pay on my loan?*

At the end of each year, after a small sum is deducted for reserves and current expenses, the interest which members pay on their loans is given back to them in the form of dividends on their shares.

25. *Are Credit Unions' Loans insured?*

Yes. Loans to individual members are insured against the death of the member providing repayments are up to date at the time of death. Loan protection insurance eliminates the need to collect the unpaid balance of the loan from the estate of the deceased member — in the event of death Loan Protection Insurance is free to members, but is not available to members who have reached the 70th birthday at the time of receiving the loan.

6. *I now understand the definition of a Credit Union. But, who runs this organisation? Is it the Credit Committee?*

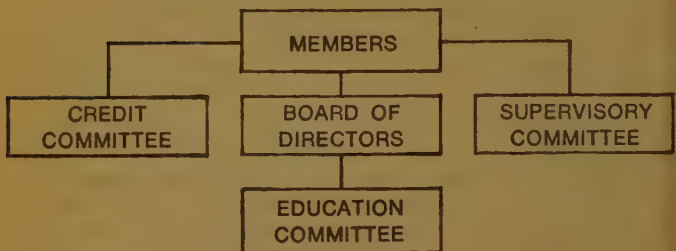
This is an important question, and I shall answer it fully. When I have finished my answer, I shall give you a diagram which will help to make it clear.

The most fundamental idea which you must understand is that **EVERY CREDIT UNION IS RUN BY THE MEMBERS WHO FORM IT**. Within the limitation of the laws of the country, the policy, the amount of the individual loans and everything else concerned with the running of the credit union is decided upon by the members themselves. The funds of the credit union belong to the members. It is their duty to see that they are used in accordance with credit union principles, and it is their responsibility to safeguard the money by organising the credit union along lines which have been proved sound through the experience of over one hundred and twenty years. The form of organisation which experience has proved most safe and practical is as follows:

- (a) All the members together draw up the Rules or adopt Standard Rules.
- (b) A **BOARD OF DIRECTORS**, consisting of not less than five members, is then elected by the members. This Board has the general management of the affairs of the union, including approval of applications for membership. It governs the credit union on behalf of the members.
- (c) **THE CREDIT COMMITTEE**, mentioned above is also elected by the general body. It will normally have three members. This committee approves loans and advises the borrower in the wise use of his money.
- (d) A **SUPERVISORY COMMITTEE**, consisting of three members, is elected by the members. This committee performs a very important function. It keeps a check upon all operations of the credit union and has the duty to inspect the books at frequent intervals.

- (e) Most good credit unions also appoint a special **EDUCATION COMMITTEE** which instructs new members and continue to educate all members in the spirit and practice of credit unions.

STRUCTURE OF A CREDIT UNION



The Education Committee may be elected at the annual general meeting, or appointed by the Board of Directors.

The Board of Directors will elect a President, Vice President, Treasurer and Secretary.

The Treasurer is the business-manager of the credit union.

27. *How do you find money to pay the Treasurer and Secretary?*

All the work done by officers of the credit union is voluntary. When a credit union grows very large the Treasurer may find that it occupies all his time. In that case the credit union is permitted to pay a salary to the Treasurer and if necessary, to employ someone to do the book-keeping. But no other member of the credit union may receive a salary.

28. *Can I form a Credit Union?*

Yes, you can, but please do not try to form a credit union without the assistance of some person experienced in credit union principles and practice.

APPENDIX

Table of Mr. Jones' Repayment
(see No. 22)

Mr. Jones obtains a loan of £100 on January 15 for ten months, to be repaid in monthly instalment of £10 each on the 15th of each month. Interest is 1% per month on the unpaid balance.

Amount owing at end of each month	Interest on Unpaid balance	Monthly repayment	Total
Feb. 15 £100.00	$100 \times .01 = 1.00$	10.00	11.00
Mar. 15 £ 90.00	$90 \times .01 = 0.90$	10.00	10.90
Apr. 15 £ 80.00	$80 \times .01 = 0.80$	10.00	10.80
May 15 £ 70.00	$70 \times .01 = 0.70$	10.00	10.70
June 15 £ 60.00	$60 \times .01 = 0.60$	10.00	10.60
July 15 £ 50.00	$50 \times .01 = 0.50$	10.00	10.50
Aug. 15 £ 40.00	$40 \times .01 = 0.40$	10.00	10.40
Sept. 15 £ 30.00	$30 \times .01 = 0.30$	10.00	10.30
Oct. 15 £ 20.00	$20 \times .01 = 0.20$	10.00	10.20
Nov. 15 £ 10.00	$10 \times .01 = 0.10$	10.00	10.10
TOTAL	£5.50	£100.00	£105.50

Book Reviews

TRACT FOR THE TIMES

Basic Christian Doctrine : Fr. J. M. Cavanna, C.M., 3rd edition, Carmelo & Bauermann, Union Cor Pines St. Mandaluyong, Metro Manila, Philippines; 1986; 496 pp paperback.

Everyone has a special need or requirement when it comes to the study of Christian doctrine and moral and spiritual formation; there can be no need, therefore, to make an apology for yet another general text-book expounding the Faith. For far too long the new books being published have been in the hands of and from the pens of the modernist theologians and the pedlars of false moral teaching, it is good to find a new book which gives clearly and simply the authentic teaching of the Church. The sad aspect is that many, if not all, of these good books are being published outside the United Kingdom.

Fr. Cavanna, C.M. is a Vincentian priest, a Filipino, of wide experience and currently works as a hospital chaplain in Pasay City. I first saw the second edition of this book earlier this year and now a new and updated and enlarged third edition has been published. It is a splendid work, a lavish production on good paper in clear type and in a sturdy binding. It attempts to give the reader not only doctrine but also the basics of moral theology, the spiritual life and the life of prayer. The book is divided into six sections: Christian Faith, which expounds the proofs of the existence of God and the Apostles' Creed; Christian Life, which explains the doctrine of the sacraments; Christian Love, an account of the Commandments and the moral law; Christian Hope, an explanation of the ascetical struggle and the Last Things; Christian Prayer, the proper attitude and practice of prayer, together with the basic traditional Catholic prayers and finally, Theological and Pastoral Notes: this is an unusual and useful section containing essays on topics of particular interest today. Each is a short essay refuting a modernist error or "disputed" point

— for example: de Chardin's evolutionism, Church and Bible; the Soul, Sinfulness of contraception; Freemasonry; *New Christianity—an anti-Faith* (this essay re-printed from *Christian Order*). There are twenty of these essays. The book is easy to read; it is not a literary work and not a theologians' manual, but, a good reference book for a busy layman. The author does not give his point of view, comments or opinions; the text is a clear and a clever interweaving of biblical texts, quotations from the Papal encyclicals and other documents of the Pontifical Magisterium. The vast array of Papal teaching which is used ranges from Pope Leo I (A.D. 449) through Pope Benedict XV, through Pope Pius XII to the present Holy Father's teaching up to 1983. There is an extensive use of scripture and the presentation is both easy to read and pleasant. The book is illustrated throughout by Gustave Doré, not my favourite artist, but his work reproduces well and is certainly traditional.

The exposition is succinct and almost catechetical, but without the question and answer formulae, the index covers the main subjects in the text. As its title honestly states, it is basic. This is a book originally for catechetical and discussion groups, but is a fine reference book which can be quickly consulted. This latest edition is in conformity with the New Code of Canon Law, which, whether one . . . likes it or not, is the official Code of the Church and so it is essential for traditional Catholics to be conversant with its principles and structures. This would make a good text book for O or A level students and one can only hope for a wide circulation.

A. R.

SHORTS

I have had the privilege a good many times of publishing Father Marx's articles in *Christian Order* and making known to readers his pamphlets, all devoted to the cause he has made so splendidly his own. I take the opportunity of mentioning here his most recent pamphlet, charmingly illustrated and entitled, *Eight Reasons You Should Consider Having One More Child* (Human Life International, 7845 East Airpark Rd., Gaithersburg, Maryland 20879;

\$2.00; pp. 28). Also, another booklet, *50 Questions on Abortion, Euthanasia, and Related Issues* by Professor Charles E. Rice, a distinguished Catholic lay protagonist, who is co-editor of the *American Journal of Jurisprudence* and whose articles I have been privileged likewise to publish in *Christian Order*. This invaluable 92-page booklet with a very helpful index, is published at \$7.00 a single copy (quantity reductions in price). It has been put out by the Cashel Institute, Box 375, Notre Dame, IN. 46556, U.S.A. Written with the American context in mind, it is of general application. As such, it is warmly recommended. Finally, in the context of what may be called the contemporary attack on the Christian family, I would recommend two further publications which come from what might be called the truly Catholic heart of the United States of America; and that heart continues to beat strongly and with courage despite the prevailing secularism. The first is titled *The Christian Family Coping* by Marion Michael Walsh; himself the father of 12 children, all successfully reared and raised. In this book he tells simply, fluently and in factual fashion how this was done. The book is 168 pages long and published at \$4.00 by Help of Christians Publications, Inc., Box 37070, Omaha, Nebraska, 8137, U.S.A. Reprinted by Roman Catholic Books, P.O. Box 255, Harrison, N.Y. 10528, U.S.A. is *Chastity* by the late Father Gerald Kelly, S.J., former Professor of Moral Theology at what used to be St. Mary's College, Kansas in the United States, but is now out of Jesuit hands. First published in 1941 and now reprinted, it would be a very considerable understatement to say that this book of 108 pages is useful. It is far more than that. In these days of destructive and devastating sexual permissiveness and perversion, I would regard it as essential reading not only for the up-and-coming generation, but for those who have the best interests of that generation most truly at heart. The price of this book is \$6.50 and there are quantity discounts.

It is a jump from a book concerned with chastity to a fair-sized pamphlet that has for its subject the Holy Shroud; but the jump is not so long as the reader might think. In his booklet of 45 pages, entitled *The Holy Shroud: Mirror of Christ*, Father Charles D. Foley, who

as in preparation a full-length book on the subject, clearly and compactly submits the whole question of the Holy Shroud to careful examination. If, indeed—as seems more and more probable — this is the shroud of Christ, we are presented with but one more proof of Our Lord's bodily resurrection and, therefore of His Divinity, in face of the many these days — Catholic clerics amongst them — who deny expressly or by implication that it was the Son of God, Second Person of the Blessed Trinity, who took our human nature and walked amongst us, setting for us all and for all time an example that we must follow. The connection of Father Foley's booklet on the Holy Shroud with that of Father Gerald Kelly comes with the reflection, "If Christ be not risen, then is our Faith vain"; which means Father Kelly is giving us no more than a load of rubbish. *The Holy Shroud* is printed by the Carmelite Monastery, Quiddendenham, Norwich, United Kingdom. Unfortunately, no price is given, but this, no doubt, can be had on application.

Henry Edwards, in last month's issue of *Christian Order*, makes mention of G. K. Chesterton's *Orthodoxy*; and rightly so. He notes, too, with obvious and justified satisfaction that, these days, the great man is coming back into fashion as, indeed, he is. If a sign were needed that Catholics were beginning to recover their balance after the heady days of "Renewal" that erupted in the wake of Vatican II, you have it here. Thanks, then, are due to Aidan Mackey for his pamphlet *The Wisdom of G. K. Chesterton* (Vintage Publications, 15 Shaftesbury Avenue, Bedford MK40 3SA, England).

Frank Swarbrick, whose persevering courage with the Apostolate of Catholic Truth has given so many over so many years, not merely good reading but that which is essential, has, in all probability, turned out latterly the best thing he has ever produced. I refer to his recently and beautifully published, *The Ideal of the Catholic Priesthood: In the Spirit of the Curé d'Ars*. This booklet of 52 pages is made up of two parts. The first comprises the Holy Father's letter to all the priests of the world, put out for Holy Thursday, 1986. The second is subdivided into three further parts, with the contents of each drawn verbatim

from the retreat given by Pope John Paul to 6,000 priests on October 6th, 1986 on the occasion of his visit to Ars for the celebration of the second centenary of the birth of Saint Jean Marie Vianney, the saintly and marvellous Curé d'Ars, a model for all priests for all time, if ever there was one. This finely produced booklet is obtainable from the Apostolate of Catholic Truth, Fatima House, 3 Moorside Avenue, Ribbleson, Preston PR2 6LU, Lancs., England. The price is unstated but should be had on inquiry.

The Republic of Ireland comes on the scene with two more pamphlets from Irish Messenger Publications, 37 Lower Leeson Street, Dublin. The first at 72p, *Lord Teach Me to Pray* by Father Malachy Cullen, OSA will prove of great help to the many who, thank God, are turning to prayer these days in the realization that this, above all, is what their beloved Catholic Church needs most to free her from the prevailing confusion in which so many of her Faithful are so hopelessly entangled. The second, *The Jesuit and the K.B.G.* is the tale of the heroic Father Walter Cizek, S.J., who spent twenty years in Soviet prisons as a prisoner for Christ's sake, who bore it all and lived through it all for the sake of the Lord he was pledged to serve and served with all his might.

We wind up with three pamphlets from the Augustine Publishing Company, Chulmleigh, Devon EX18 7HL, England. Thomas A. Kempis' *Meditations for Holy Communion* will come as a joy to many, who are still struggling away to make their thanksgiving after Holy Communion and finding it increasingly hard to do so. The cost of this pamphlet is 85p. The next on the list is more than twice that amount at £1.85, and deals with a revelation of Our Lady that took place in France more than a hundred years ago at a little village in the heart of France from which Barbara Beaumont's pamphlet takes its name—*Pellevoisin*. And finally—last but in no way least; in fact, on the contrary, we have *Keep My Commandments* by Father William Lawson, S.J. So much is there in his 38 pages. You can have it for £1.50 and you are most strongly advised to buy it.

— Paul Crane, S.J.